

THE AIMS AND METHODS OF SOCIALIZATION IN SILWA

159 Girls' dreams reveal the images of being in danger of drowning in the canal, black jinns with frightening eyes following them, men beating them, and so on.¹

776 Children also show fear of certain places believed to be inhabited by evil spirits, for example, deserted or ruined houses, deserted wells, spots where a murder was committed, some certain areas round the cemetery, a spot where a train ran down a person or an animal. It is believed by children and many adults that the person who meets a violent end will reappear as a violent ghost—'sul' or 'marid'—haunting people at night and causing them harm by frightening them with its fiery eyes. A boy of twelve told me of this horrified feeling, when on an errand at night the 'sul' followed him, throwing stones at him, but it disappeared suddenly when the boy passed by a gathering of people on his way, as the 'sul' only appears to a person walking alone at night. Children are also warned against talking to or looking at their shadows, especially on moonlit nights, as this might lead them to insanity. The girls are warned against looking too much at their shadows at night or at their reflection in the mirror for fear of the same malady. To avoid evil spirits, however, children are told to recite the 'Fatiha' or any part of the Koran on passing near the haunted places. Charms are also held to protect children from such dangers.

154 In discussing these sources and manifestations of fear, especially those connected with the supernatural world, one cannot ignore the psycho-analytical interpretation which considers spirits and demons as projections of repressed aggressive tendencies against beloved persons. The writer is inclined to explain children's fears and their genuine belief in the existence of ogres and bogies in the village as a projection of repressed hostile attitudes towards their parents or other members of the family.²

571 In this connection, one is tempted to ask the question: to what extent does the incentive of fear as a motive, so much emphasized in the village, affect the undercurrent trends of the social relationship between the villagers? The tension and suspicion discerned in the interpersonal relationships epitomized in the saying that 'every man has an enemy' could be related to the excess in resorting to both fear and rivalry motives in the bringing up of children. The favourite legendary figure of 'Jiha' is liked by both children and adults, because of his trickery and cunning that always enables him to take revenge.³ It could also be suggested that this anxiety and fear through which children are stimulated is partially

¹ See Appendix XI.
² S. Freud, *Totem and Taboo*, pp. 87, 140.

³ For a reference to the striking feelings of ambivalence of children towards their parents in primitive society, see M. Fortes, 'Parenthood in Primitive Society', where he says that as the parents in primitive societies are responsible for the passing on of cultural traditions, relations of children towards their parents tend to be ambivalent. There is commonly a feeling of hostility underlying the affection and gratitude of children felt towards their parents. *Man*, May 1932, p. 65.

⁴ See Chapter VIII.

THE VILLAGES AND THEIR INHABITANTS

for sore eyes, fever, and other complaints. The canal, according to the peasants, was made in a miraculous way by the patriarch Joseph (Yūsuf). They relate that he started one day to walk from Deirūt, where the Baḥr el-Yūsuf (Canal of Joseph) diverges from the Ibrahimiyyeh Canal, and as he went he trailed his stick behind him. Water began to flow along the course marked by his stick until he came to the lake Kārūn, at the north-west side of Fayūm Province, and into this lake the numerous streams in which the Baḥr terminates disgorge themselves. Owing to this belief regarding the origin of the canal, its water is believed to contain much *barakeh* (blessing, healing virtues, good luck), and accordingly, on the day of *Shemm en-Nesim*, which coincides with the Coptic Easter Monday, the men make a point of bathing in the canal, for on this occasion the water is believed to be endowed with *barakeh* to a special degree.

The following is another tradition connected with the Baḥr el-Yūsuf.¹ It is a translation from an Arabic manuscript. "Joseph, to whom may Allah show mercy and grant peace, when he was Prime Minister of Egypt and high in favour with Raiyan, his

¹ Quoted by Sir R. H. Brown, K.C.M.G., R.E., in *The Fayūm and Lake Moeris* (London, 1892), pp. 22-24.



FIG. 12. A MAN WITH A ROSARY SITTING ON A MAŞTABEH

THE FELLÄHIN OF UPPER EGYPT

sovereign, after that he was more than a hundred years old, became an object of envy to the favourites of the King and the puissant seigneurs of the Court of Memphis, on account of the great power which he wielded and the affection entertained for him by his monarch. They accordingly thus addressed the King: 'Great King, Joseph is now very old; his knowledge has diminished; his beauty has faded; his judgment is unsound; his sagacity has failed.'

"The King said: 'Set him a task which shall serve as a test'

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FIG. 13. A VIEW OF THE BAḤR EL-YŪSUF, WITH A SHĀDŪF AND WATER-WHEEL ON THE RIGHT

At that time el-Fayūm was called el-Hun, or 'the Marsh.' It served as a waste basin for the waters of Upper Egypt, which flowed in and out unrestrained. The courtiers, having taken council together what to propose to the King, gave this reply to Pharaoh: 'Lay the royal commands upon Joseph that he shall direct the water of the Nile from el-Hun and drain it, so as to give you a new province and an additional source of revenue.'

"The King assented, and, summoning Joseph to his presence, said: 'You know how dearly I love my daughter, and you see that the time has arrived in which I ought to carve an estate for her out of the crown lands, and give her a separate establishment,

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of which she would be the mistress. I have, however, no territory 773• available for this purpose except the submerged land of el-Hun. It is in many respects favourably situated. It is a convenient distance from my capital. It is surrounded by desert. My daughter will thus be independent, and protected.'

" 'Quite true, great King,' responded Joseph, 'when would you wish it done? For accomplished it shall be by the aid of Allah, [774] the all-powerful.'

" 'The sooner the better,' said the King.

" Then Allah inspired Joseph with a plan. He directed him to [775] make three canals; one from Upper Egypt, a canal on the east, and a canal on the west. Joseph collected workmen and dug the canal of Menhi from Eshmunēn to el-Lahūn. Then he excavated the canal of el-Fayūm and the eastern canal, with another canal near it called Beni-Hamed to the west. In this way the water was drained from el-Hun; then he set an army of labourers at work. They cut down the tamarisks and bushes which grew there and carried them away. At the season when the Nile begins to rise the marsh had been converted into good cultivable land. The Nile rose; the water entered the mouth of the Menhi Canal and flowed down the Nile Valley to el-Lahūn; thence it turned towards el-Fayūm and entered that canal in such volume that it filled it, and converted the land into a region irrigated by the Nile.

" King Raiyan thereupon came to see his new province with the courtiers who had advised him to set Joseph this task. When they saw the result they greatly marvelled at the skill and inventive genius of Joseph, and exclaimed: 'We do not know which most to admire, the draining of the marsh and the destruction of the noxious plants, or the conversion of its surface into fertile and well-watered fields.'

" Then the King said to Joseph: 'How long did it take you to bring this district into the excellent state in which I find it?'

" 'Seventy days,' responded Joseph.

" Then Pharaoh turned to his courtiers and said: 'Apparently one could not have done it in a thousand days.'

" Thus the name was changed from el-Hun, or 'the Marsh,' to el-Fayūm, 'the land of a thousand days.'"

BIRTH AND CHILDHOOD

terror to them, and the more children they have the happier they are. They are often very jealous of the offspring of another, and therefore precautions are taken to protect the children from the ill effects of the evil eye, or eye of envy.¹ childlessness is a real 842
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[MSA]
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A woman's *karīneh* may also be jealous of the human children, in spite of the fact that if a child is born to a woman the *karīn* or *karīneh* of that child represents the offspring of the mother's *karīneh*. Various measures are taken to safeguard the human child from the possible machinations of its mother's double. Indeed, the mother herself during her pregnancy must also be protected, for her *karīneh*, in a fit of jealousy, may come at night while she sleeps and strike her "on the belly," thus causing premature birth. This is curious, as, presumably, the mother's *karīneh* would also lose her child. But, at any rate in some parts of Egypt, the belief is that when a child dies it goes to the mother's *karīneh*, who would in this way possess at least one child, even if her own child (i.e., the human child's double) died at the same time as its human prototype. 776
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Sometimes the *karīneh* speaks roughly to the expectant mother, but refrains from striking her. In such a case the woman will go at daybreak to see a magician or a sheikh, and will ask him to write a protection for her. The protection (or written charm) is the agreement of the queen of the *akrān* with King David. For it happened one day that David saw one of them unfasten her hair, and fire was issuing from her mouth. [MI]
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So he asked her, "What is your work?"

She answered, "If a woman is pregnant I come by night and strike her on her belly, so that she will give birth to a dead child. And if I do not do this, but allow her to bear the child safely, I may perchance come and strike the baby, or cause a snake to bite or a scorpion to sting it, so that it will die."

Then David said to her, "If this is your work I will kill you," and he spoke threateningly to her.

So she made an agreement with him and said, "If a mother carries your words on her person I will never do her harm."

So David consented to this suggestion and let her go on her way. Therefore if a pregnant woman thinks that she has cause to fear that her *karīneh* will do her an injury she will apply for a charm (*higāb*) and wear it till her child is born, when she will give it to 843
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¹ See Chapter XIII.

2: Blackman E-5 (1920-1926) 1927

MR13 Fellahin MR13 ●

Upper Egypt
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MAGICIANS AND MAGIC

The following is another method of finding hidden treasure. In this case a priest acted as magician, and the exact spot where the treasure lay hidden was known. E
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On the outskirts of a certain village in Upper Egypt there is a very large stone. It lies on the ground and is covered with water for a great part of the year—probably water left from the inundation. Under this stone treasure of great value is believed to be buried. The stone is said to extend some distance underground, its base being some yards below the surface. A cock is supposed to be the guardian of this treasure, and it sometimes appears to certain of the villagers, crows two or three times, and then disappears. E
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A Coptic priest in the neighbourhood owns a book in which is entered a list of all the buried treasures in that province, where such hidden hoards are believed to be numerous. Among others in this book was noted the description and locality of the hidden treasure in question, and he determined to see if he could get it. Accordingly, at midnight he went to the stone, taking his book with him, for in it were written the proper incantations to be recited on such an occasion. He also took incense with him, which he burned in a dish, meanwhile reciting the incantations prescribed in his book. Suddenly the great stone broke in two, the two halves banging together and making a sound like the roar of a lion. This terrific noise disturbed all the inhabitants of the village near by, who came out to see what was the matter. The priest was so afraid of being discovered that he climbed up a tall palm-tree not far from the spot and remained there till dawn, when he ventured to climb down and return to his house.

I was told that, as soon as the priest ceased burning the incense and reciting the incantations, both acts having come to an abrupt conclusion when he fled in terror to the tree, the two halves of the stone joined together again, and not the slightest trace of a crack is now visible. E
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The people say that it would be useless for anyone to attempt to dig up the treasure, for the deeper you dig the lower the stone goes into the earth.

There is a large number of stories current all over the country about hidden treasure, and I have been told of the existence of more than one book containing a list of places where treasure is to be found.

It is the custom of many of the countryfolk to hide their money 000

181 is no question of strong and weak, rich and poor. Authority
 183 and wealth count for nothing. Landowners know this,
 578 and cannot take their pleasure of the village women.
 562 More than one Bey has been murdered at his own door for
 seducing a village girl.

682 Murder and revenge among the fellaheen arise more
 181 often from quick temper than from ill will ; they are signs
 152 of hot blood. But such outbursts do not last long, and
 resignation, being more habitual, is a far more noticeable
 characteristic.

[539] The following fellah proverbs are significant :

Patience moves mountains.

Patience costs nothing.

The patient man sees free.

● T73 'When God created all things', says Ka'b el Ahbar,
 according to Maqrizi, 'He gave each of them a companion.
 "I am going to Syria", said Reason. "I will come with
 you", said Rebellion. Poverty said "I am going to the
 Desert". "I'll come with you", said Health. "I am going
 to Egypt", said Plenty. "And I'll go at your side", said
 Resignation.'

181 Resignation is a word scarcely strong enough to describe
 183 the servility and degradation which is imposed upon the
 fellaheen not so much by their poverty as by the unceasing
 pressure of their masters. The fellah acts like a child or a
 brute because he is treated like one. He knows nothing of
 the upper class which rules him except its hard exterior.
 It is often said that the fellaheen cannot understand an
 authority that is humane and appeals to their better instincts.
 This is true, but the reason is that they have been brought
 [681] up to nothing but blows, fines, insults, and bullying,
 which have finally rendered them insensible.

I myself, before I understood the meaning of human
 dignity, used the same harshness towards them, so natural
 and inevitable did it seem.

That the fellah's sense of justice is corrupt, that he lacks
 frankness, confidence, and eagerness is true, but this is
 because no-one has done anything to teach him these quali-
 ties or to give him any moral encouragement.

It is also true that his work is done without pleasure,
 without devotion and without style, that he has no taste
 for doing a job well, that he lacks initiative and inventive-

FOLK MEDICINE IN MODERN EGYPT

III

THE MUSHĀHARA

708 THIS is a quantity of stones of different colours, strung
together along with a quantity of pieces of silver and gold
which are called *masākhīṭ*. (*Masākhīṭ* in the technical language
of the womenfolk means people on whom the wrath of Allah
has alighted for some crime they have committed in the past,
and on account of which He has changed [p. 14] their original
nature.¹)

708 The owner of this necklace sees herself possessed of great
751 wealth, because, as she and others like her imagine, it protects
842 a woman during confinement from the misfortune of barrenness,
755 and those afflicted with ophthalmia from the ill-luck of losing
an eye. Accordingly you see every barren woman, and
everyone afflicted with ophthalmia, having the *mushāhara*
brought to them from some place or another, even if the wo-
man's circumstances compel either her mother to pledge her
ornaments, or her father to pay out all his money as security
for the stones to the owner of the *mushāhara*, lest they should
be lost. The strange thing is that so many believe that the
life of their sick one depends upon whether the "old woman,"
who is the owner of the *mushāhara*, hands it over or not.

IV

THE KABBĀS STONE (ḤAGAR AL-KABBĀS)

708 THIS should rather be called the principal of the *mushāhara*²
751 because, whereas the *mushāhara* protects one from falling into

¹ [*Masākhīṭ* (singular, *masākhīṭ*) = images. Some of the parts of the above-mentioned conglomerate necklace or *mushāhara*, are in the form of crude images, such as are commonly found in the ruins of antiquity. The popular belief in Egypt was, and still is in some places, that the statues and images of the old Pharaonic times were really the vestiges of ancient infidels whom Allah in His anger had petrified. Tr.]

² [i.e., the stone of greatest efficacy in the necklace. Tr.]

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and every female child a brother (*akhkh*);¹ and since the sister ⁷⁵³ loves her brother, this Jinn sister tries to destroy her real ⁷⁷⁶ brother so that she may enjoy his love. And that is why whenever a mother curses her son she says to him *Habbatak ukhtak* (*may your sister love you*).² The only object in cauterizing the child, or scarifying his head with a razor, is to punish ^[755] him so that his sister may have pity on him and betake herself to her lover among the Jinn that he may leave him to them. Another group assert that "the Mother of Screeching" [*Umm Kuwaik*] (i.e. the owl) was in former times a human being, and had a child with whom she was once enraged, so that she beat ^[773] him so violently and painfully that he died. Then Allah punished her for that, for He changed her from human to animal form, and she has ever since so remained, enraged against the human race from which she was driven out [p. 50], and whose ruin she is constantly endeavouring to bring about, in that at sunset she passes above children, spreading her wings over them and smiting them with this disease. Some people say that one day a certain holy man struck the owl on the head with his hand to make it cease injuring people, but it would not be corrected, and that the black lines on her head are the marks of the fingers of that good man after the blow.

This practice resembles what the people of the Times of Ignorance³ used to believe long ago in regard to the *Hāma* (a ⁷⁷³ kind of owl), that when the blood of any slain person remained ⁶²⁸ unavenged, there went out from his brow a *Hāma* which kept ⁸²⁵ on screaming out: "Give me to drink of the slayer's blood." As the poet says:

"Oh, 'Amr neglect not my protecting and my wrong, else will I beat thee till the owl cry, 'Give me to drink.'"

¹ [Miss Blackman, *op. cit.* pp. 74-75, is seemingly wrong when she states that there is no brother (*akhkh*). Tr.]

² [This is another instance of the extensive belief in the *Kartna* (see above p. 44). Dr. Klunzinger (formerly physician at Kosseir, on the Red Sea coast) in his work, *Upper Egypt, its People and its Products* (London, 1878), deals with popular medicine on pp. 397-400. On p. 383 he writes, "Even in the official registers of deaths kept by the physicians the *kartna* was till lately a regular variety of disease, exactly corresponding to our convulsions." Tr.]

³ [The *Jāhiliya*, or Pre-Islamic days. cf. *Acts of the Apostles*, xvii, 30. Tr.]

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But in this case the supernatural does not enter under this definition." 773 •
To-day they have brought forward theories seeking to convince their readers of their truth. In reality, they are not the first fruits of their civilisation, nay, the Arabs of Pre-Islamic days said so thousands of years ago. And they say that Ḍaḥḥāk al-Fihri, one of the petty kings of the Pre-Islamic days killed during one of his raids, three daughters of an old seeress. So she made to appear on his back as a punishment for that, a spreading ulcer with a fierce itch which could not be soothed unless by the application of human brains [p. 9] upon it. It was not long until the ulcer opened its mouth and swallowed its food. And if Ḍaḥḥāk was slow, a voice shouted from the ulcer: Bring my food! or if not, I will slay you! On account of this he destroyed a great number of his subjects. They explain that it was so because the seeress did what she did in the body of Ḍaḥḥāk in order to be avenged on him, first by punishment, and lastly by his death at the hands of his subjects, a great number of whom he destroyed.

There is also the well-known story of 'Abīd ibn al-Abrāṣ' with the serpent who was burning with thirst and he gave him water to drink. Then it appeared to him after two days in the form of a camel, when his own camel had gone astray, and he recited to it the well-known poem, part of which runs:

"Goodness survives even if the time be long;
But Evil is the worst thing with which to provide
yourself." [539]

In short, since these pagan tales were not certified as true, 101
and since the *Shabshaba* and the experiments of Spiritism were 276
accompanied by the use of narcotic substances (for we have 114
seen that *hashish* formed a part of the incense of the *Shaiḥa*
Khadra; and the Italian M—— says in his treatise on
Spiritism that consorting with women and indulging in de-
bauchery, and using *hashish* and intoxicants all help to produce
at once wonderful spiritual results) then we say that perhaps
the matter has been confused in the mind of the experimenters.
Thus they think their imaginings are real, and they distinguish

¹ [A well-known Pre-Islamic poet at the Lakhmid Court at al-Ḥīra. Tr.]

WINIFRED S. BLACKMAN.—*The Karin and Karineh.*

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with which she completely covered herself. Presently she clapped her hands two or three times, thus summoning "the brothers and sisters beneath the earth," i.e. the *'afārūt*. They spoke to her, and after various messages from them had been conveyed to us through the magician, my friend's wife asked her to enquire what had become of her husband's *karin*. "Oh," replied the *'afārūt*, "he is dead also, and your *karineh* is a widow." The magician was something of a ventriloquist, and her voice changed completely when the *'afārūt* spoke through her.

As I have stated above, the *alrān*, besides being like their human prototype in colouring and physical features, also resemble them in character. The Egyptians are of a very jealous disposition, and this quality is strongly marked among the women with regard to the possession of children. Childlessness is a real terror to them, and the more children they have, the happier they are. Such, at any rate, is the case among the *fellāhīn*. They are often very jealous of the offspring of another, and therefore precautions are taken to protect the children from the ill-effects of the "evil-eye," or "eye of envy."

A woman's *karineh* may also be jealous of the human children, in spite of the fact that if a child is born to a woman the *karin* or *karineh* of that child represents the offspring of the mother's *karineh*. Various measures are taken to safeguard the human child from the possible machinations of its mother's "double." Indeed, the mother herself, during her pregnancy, must also be protected, for her *karineh*, in a fit of jealousy, may come at night while she sleeps and strike her "on the belly," thus causing premature birth. This is curious, as, presumably, the mother's *karineh* would also lose her child. But, at any rate in some parts of Egypt, the belief is that when a child dies it goes to the mother's *karineh*, who would in this way possess at least one child, even if her own child (i.e. the human child's "double") died at the same time as its human prototype.

Sometimes the *karineh* speaks roughly to the expectant mother, but refrains from striking her. In such a case the woman will go at daybreak to see a magician or a *sheikh* and will ask him to write a protection (*ḥigāb*) for her. The protection (or written charm) is the agreement of the *karineh*s with King David— for it happened one day that David saw one of them unfasten her hair, and fire was issuing from her mouth. So he asked her, "What is your work?" She answered him, "If a woman is pregnant, I come by night and strike her on her belly, so that she will give birth to a dead child. And if I do not do this, but allow her to bear the child safely, I may sometimes come and strike the baby, or cause a snake to bite or a scorpion to sting it, so that it will die." Then David said to her, "If this is your work, I will kill you," and he spoke threateningly to her. So she made an agreement with him and said, "If a mother carries your words on her person I will never do her harm." So David consented to this suggestion and let her go on her way. Therefore, if a pregnant woman thinks she has cause to fear that her *karineh* will do her an injury, she will apply for a *ḥigāb* and wear it till her child is born, when she will give it to the infant,

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hanging it round its neck till it is seven years old, after which period it will be immune.

The *karināh* seen by King David was the queen of them all, and the promise she gave is binding on all her subjects. She herself is not, according to my informant, the "double" of any human being; she is by herself, and, like the king of the *ajrān*, lives for ever.

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If a woman's children have died one after the other, soon after they were born, when another one arrives she has it tattooed with a small round spot in the centre of the forehead, while a similar spot is tattooed on the left ankle. After this she believes that her *karināh* will not attempt to touch her child.

Apparently, during the notable interview between King David and the queen of the *karināhs* the latter promised him that if a child bore these marks she would not touch him or her.

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A *karināh* may do good or evil to a mother's children till they have passed the age of seven years. She only does harm, so I was told, if the mother has been doing something wrong. For instance, if the *karināh* clutches a child by the throat, it means that the child's mother has been ill-tempered, and so on.

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A man's *karināh* does not affect his children, it only affects him. If he should lose his temper with his wife or family, or with his friends, or does wrong in any way, and goes to bed unrepentant, he may wake up in the morning and find that some illness has attacked him. This has been caused by his *karināh*. When he is sorry and expressed repentance, or has called in a magician, who will give him a charm to wear under his left arm, he will be cured.

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If a child seems sickly and gets thinner and weaker every day, the mother knows that her *karināh* is trying to draw her child away from her. Various devices are resorted to in order to mitigate this evil. Near a small village in Asyūt Province there is a large stone which is called the stone of the Sheikha Fāṭimeh, who is believed to be buried here. If a child is being drawn away by its mother's *karināh*, the mother will take it on a Friday to this stone, near which she will place the child, and she herself will stay to watch over it. If the child goes to sleep quietly the mother knows that it will recover, but if it cries and refuses to sleep she takes it home again, knowing full well that it will shortly die. I have myself seen a child lying near the stone fast asleep, with its mother sitting close by. (Pl. XIV, Fig. 1.) $\frac{7}{8}$

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In a village in Middle Egypt there is an old disused graveyard, crowned by the domed tomb of a celebrated local sheikh. The other graves are now fallen into ruin, and many of them show large, gaping hollows. (Pl. XIV, Fig. 2.) $\frac{7}{8}$ A woman whose child is affected by her *karināh* will take it and place it in one of these cavities, the results being the same as in the case of the stone of the Sheikha Fāṭimeh.

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A child may suffer from a cough, accompanied by gasping, as if it could hardly breathe. It is liable to such an attack at any time till it has passed the age of seven years. To cure it, the mother or grandmother (either paternal or maternal), or a

$\frac{7}{8}$ [See Category 116, plate facing p. 168--Analysis]

woman friend, will sometimes carry the child early in the morning to a *siribeh* made of *bûs* (dried *durs* stalks) in which the sheep are kept in the field at night. She also takes a knife with her, and, entering the *siribeh*, will hand the child over to the shepherd. The shepherd, having placed the child on its back on the ground, will take the knife which the woman brought with her and will place the blunt edge against the child's throat and pretend to cut it. The child will then start crying, upon which the man will remove the knife and return the child to the woman who brought it. It is believed that good angels watch over the sheep, as they are looked upon as gentle animals, and that these angels, on hearing the child cry, will drive away its mother's *karineh* who has caused the illness by clutching at the child's throat. According to my informant, this belief is common all over Egypt.

I could quote many instances of illness caused to children by their mother's *karineh* during this dangerous period of seven years.

That a woman's *karineh* may sometimes perform a kindly action is shown in the following belief. One of the many devices resorted to by a woman whose child has died and who has failed to produce further offspring is as follows. The would-be mother will lie down between the lines on a railway track, remaining in this position while the train passes over her. One of the reasons given for this practice is that when a mother is thus frightened her *karineh* will come to her with the soul of her dead child and cause it to re-enter the mother. This implies a belief in reincarnation, and I have obtained further information which points to a definite belief in rebirth. For an ancient example of belief in reincarnation reference may be made to the well-known Tale of the Two Brothers.¹

The following is a translation of the written charm worn by an expectant mother who has reason to fear harm being done to her offspring by her *karineh*. The charm is obviously Coptic, but it is used by Muslim mothers as well as those professing Christianity: "In the name of the Father, the Son, and the Holy Ghost, for He is a great Lord who created the seen and the unseen things; He whom we cannot see with our eyes, and with whom no evil will dwell; who also knoweth well all things that will happen in the future; to whom all the angels cry, saying 'Hallowed be Thy Name'; from whom all evils fly away; who is praised by all things in the Heaven and all the earth, for He is a mighty Lord. Oh, mighty God, I ask Thee to protect N.N., who is carrying my protection, and protect what is in her womb, and him whom she will nurse with her milk, from the evil *karineh*, for the sake of Thy mighty ring (i.e. the charm square)."

The probable meaning of the square is, so I was told, "Go on Gabriel, go on Michael, go on Raphael, go on Suriyal, go on Maniyal, for the sake of our Mighty God, and burn this *karineh* in the fire." These are said to be the words of King David. (Pl. XIV, Fig. 3.)²

¹ Petrie, *Egyptian Tales*, II, pp. 18 ff.

² [See category 116, plate facing p. 168—Analyst]

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Ye Stars of the Night!

'Alye is the ladylove of the noted hero of romance, Abu Zēd, whose life forms a favorite theme for public recitations. He belonged to the tribe of the Beni Hilāl.

Ya nugūm el-lēl, šūfu mā garā-li!
Mā yenām il-lēl illa abu 'albē ḥālī.
Ya ma baket 'Alye 'al-Abu Zēd el-Hilālī!

Ye stars of the night, see what has happened to me!
 At night he only, sleeps, whose heart is free.
 How hath 'Alye wept for Abu Zēd el-Hilālī!